

the Hindu *Brahman* and the Egyptian *Nout*, and the philosophy of Pythagoras but a cadent echo of the voice of ancient Aryavarta. Socrates, meditating upon the import of these words, realized the divinity of his own nature and pointed the way of realization to other men. Plato and Plutarch hearkened and learned the nature of the Soul. We too must listen if we would fathom the depths of our own divine nature, for as Manu says: "Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man immortality."

The Path which leads to the "knowledge of the Supreme Soul" has been called by many names, and the way to reach the goal has been variously described. To each temperament one particular road seems most desirable, whether it be devotion, knowledge or self-sacrificing labour. But in the ancient Shu-King it is said that "We come by many branching roads and devious ways to the understanding of wisdom. I perceive that the forest trees are of many sorts and sizes, and those which bear fruit do not put it all forth upon a single branch."

This broad, unsectarian point of view is found wherever a true philosopher speaks. Only the cramped and limited soul narrows the world within the range of its own vision. The Path of Filial Duty, outlined by Confucius, is one of the many roads that leads to wisdom; the Path of Virtue and Purity so highly esteemed by Lao-Tsu is another. We may choose between the several Paths described by Krishna in the *Bhagavad-Gita*, or we may tune the scale of our spiritual endeavours to the Buddhistic octave of right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating and right meditating.

We may turn, by temperamental affinity, to the poets, the philosophers or the moral instructors of the race in our search for spiritual guidance; we may look toward the "bloom of the East or the chambers of the West" for the Path which seems our own. But when our journeys are finished, we return whence we started to discover that the Path exists *within ourselves*, and that we—and none other—are the "way, the truth and the life."

The Path of Life is one in which every thought, word and deed is generated by the Pure Self within; therefore it is called the Path of Purity. When the flame of Pure Motive is applied to every action, the lower, instinctual self feels the pain of the burning, and the Path of Woe begins. But the Self can feel no pain; the sight of the pyre upon which the lower self is cast as a living sacrifice can bring but joy to the Self Supreme. And so the Path of Life becomes the Path of Bliss.

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